THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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A PLEA FOR REFINEMENT. WHAT IS GODLINESS?

BY ELDER E. L. T. HARRISON.

What is godliness? The education of our whole being, the waking up of our powers, perceptions, and ideas to their fullest use, and the bringing every power we possess to its greatest realization of life and pleasure.

It may not seem at first sight that the strict laws of the Gospel have *pleasure* as their final object; but the restrictions imposed by the Gospel are only upon the practice of principles that bring pain and sorrow. They are only directed against unnatural and really uncongenial pursuits. It is because such practices are really unsatisfactory to us, however pleasant they may appear, that they are forbidden by our heavenly Parent.

In fact, we may say that the real end and object of religion is to guide mankind to their most enduring gratification.

If any of the true roads to the happiness, life, and pleasure of our being can be found out without revelation from the heavens, they are none the less points and principles of godliness on that account. It is really true that, by the continual cultivation of the powers of the mind, mankind have from time to time hit upon some of these true roads to real satisfaction and delight. Such, for example, is the power of expressing ideas in harmonious language, instead of disjointed, rough, and roundabout language; or the acquisition of such an amount of words, that a far higher and wider range of pleasurable and interesting ideas can be expressed, and the minutest shades of principles and opinions explained. By the power of this refinement and extension of language, the intelligent mind daily drinks in pleasures unknown to the thousands who are destitute thereof.

Another law of nature that the world have observed tends to the cultivation of refinement of behaviour and speech, instead of awkward gestures and repulsive and coarse phrases; while another still more pleasurable is involved in the cultivation of a love for the beautiful or the graceful in form, combined with an appreciation of the beauties of expression and feeling in poetry, or the sublime and exquisite in music. These and many other such pursuits, taken apart from cant and show, or mere fashion, and held subservient to true principles, embrace wide fields of pleasure and lead to varied and mighty masses of emotions and gratifications,—joys to those who never heard the Gospel, and tenfold greater pleasures to those that have.

It is true that by the term "godliness" we generally understand those principles that relate to the purifying of our motives or to the refinement of the disposition in grace and amiability and the love of truth. It is true that the ancient

Apostles seldom, if ever, applied it to matters beyond these things, or to some of the mysteries belonging to the scheme by which man can be pardoned and sanctified. The reason of godliness, as thus taught, being limited to guiding the moral faculties into their true path, was first, because those were times when the Saints were so hunted, driven, and harassed, that they had only time to attend to the most important part of the Gospel scheme; and as the correction of motives and desires, with the consecration of them to truth, is and ever will be over and above in value the development of the intelligence, the refinement of the taste, or the cultivation of the beautiful or exquisite in the conceptions of the mind, therefore that was taught first which played the highest part in the scheme of exaltation. And wisely so too; for, get that over which is always the hardest to teach and learn, (if, indeed, ever learned at all,) and the rest can be taught at any convenient time.

For this reason the Lord, in opening up in our time a scheme of salvation, intended to bring out every faculty of man's nature and train every capability of the soul to its greatest use and joy, beginning at the foundation of all true excellence—namely, the excellence of character, and cries, "Repent, repent;" "say nothing but repentance to this generation." Does not the Lord value those perfections of the mind obtained by study and cultivation, and which have been the source of such great pleasure to thousands? Certainly. But in *his* scheme for those very perfections, to cause them to exist without alloy or pain from any cause whatever, and to make them stable and enduring, *he* clears the heart of deceit, impurity, lust, covetousness, pride, jealousy, or selfishness *first*; and having made a clear ground, he proposes to build upon that kind of a foundation personal and outward graces, or refinement of the conceptions of the mind in skill and taste.

Intelligence makes a sorry figure without integrity. Gracefulness, or correctness of behaviour or language, is a miserable affair when associated with a hollow disposition or a mean spirit; and often have they been thus allied. A mind capable of appreciating the sublime or the beautiful is a poor affair, if it cannot appreciate the value of honesty and truth as well. All this is true—very true. But if man *does* reach daily after integrity—if he *does* abhor the deceitful, the jealous, or the mean,—if he can appreciate the simple and honest spirit, then godliness, having laid its foundation, calls for the perfection of the intellect, the refinement of language, the correction of the demeanour, and the development of a taste for the precious, the beautiful, and the enriching. It calls for these to be engrafted and welded in with the rising fabric of man's perfection. They belong to the work of godliness, because everything does belong to it that brings an increase of pleasure to our being; and these developments certainly do so.

Everything that gives life or joy to us must be an action of our spirits in a true direction, and consequently a principle of truth, although it is true that every principle of truth is not equally important in its effects.

The *manner* of a child's eating may not be so important as the requirement that it *should* eat; but whether it should eat with its fingers or adopt a clean, decorous mode of eating may be rather essential too. So he that despises attention to mere language, behaviour, or the adornments of the mind, because it is not so important as morality, or heart-work, is as foolish as he that despises attention to cleanliness or propriety in eating because it is not so important as the eating is itself.

Our nature is like a musical instrument filled with keys, one or two only of which ever gets struck. We strike one or two, and, finding they give notes pleasant to the ear, drum away on these all through life and leave untouched very many keys, each of which holds sounds of joy and life. They are not *all* bass notes, of course: some are very high, and sound, unless played in concert with other notes, rather hard upon the ear; but if played in unison, as intended by the maker, each gives tone and beauty to the rest. So hosts of men live upon the earth who either work solely and entirely at righteousness, or, on the other hand, study *only* the perfection of the thinking and reasoning powers; or they send the full force of their minds in pursuit only of that which is artistic, poetic, or imaginative; and playing thus on only one string or two at the most, there is a continual harshness and discord somewhere. Yet each one twangs away on his single string, and declares that it

contains all the music there is in existence!

It is true that those who give their minds to artistic delights, or the pursuit of all that is mentally or outwardly lovely, do refine and bring that part of their nature to great perfection. And it is true that great pleasures are drank in from such pursuits, whether the moral faculties are awakened or not. But such persons are mistaken in thinking that they fully enjoy life. So with those that have made the great moral principles of the Gospel their study. Although they have interwoven life, health, and pleasure into their nature, through the correction of their motives and principles, yet, if they should stop there, and not awaken the rest of their souls as well, they will die with a great and joyous part of their nature slumbering within them.

That which is true in regard to matters of art and taste is also true with regard to the pursuit of knowledge. There are a large class who think nothing of importance unless it tends directly to the increase of information, and who pity the poor ignoramus who has not travelled where they have been. "Knowledge is power," say they. Or, if they are in the Church, they will quote the words of the Prophet Joseph, that "we are to be saved by knowledge:"—damned by it too, they might add; but this fact they do not so specially dwell upon. Now, they are mistaken. Knowledge, or the perfection of the thinking powers, is but one department of perfection; and in importance it is not even equal to the regeneration of spirit and motive enjoined by the Gospel. But notwithstanding this, the Saint who does not travel this road is, in respect to many pleasures and one great department of perfection, behind thousands who never heard the Gospel preached, nor ever gave one thought about eternal life.

This is one truth amongst others which this article is intended to manifest. Perfection is perfection, no matter what else may be imperfect; consequently, the perfection of one part of man's nature is perfection and is glorious, no matter how ignorant the possessor of it may be of other truths more glorious still.

The Saint who, through adverse circumstances, may have been kept from the development of his intellectual faculties or his taste, but who feels the virtue and the glory of the laws of righteousness, with the peace and satisfaction they bring, may look with pity upon men who move in higher circles of knowledge and refinement, and think that they know nothing and feel nothing of importance; but this is untrue. They certainly do not understand the grand truths relating to life, death, and immortality; they do not realize the omnipotent truth that righteousness is the basis of *celestial* exaltation; but they feel many joys, delights, and emotions from the pursuits which the providence of God has thrown in their way, and from the training of mind, feeling, and idea which they have been fortunate enough to have received. They *can* appreciate some truths which the Almighty himself delights in, as witnessed in *his* works of skill and beauty—truths which many who are truly and completely their masters in the solid and eternal principles of the Gospel know as yet nothing about.

The man that has never been subject to the laws of the Gospel cannot understand the joyous feeling which results from cultivating a truthful and just spirit in all the transactions of life; nor can he feel the softening and refining influence which the cultivation of charity brings to the bosom. It is all cant and affectation to him. He does not believe that anybody feels the pleasures that are talked about. The reason is, he has not been born into them; in other words, he has not travelled experimentally in these laws of truth.

The Gospel truths, although revealed by the Almighty, are all offered and pressed upon man for the same reasons that any other truth should be. Man is called upon to attend to them, because he will, in doing so, be doing what is really natural or congenial to the inmost qualities of his spirit to do (whether he knows it or not): but this is never found out til they are practised. So with that part of godliness which lies in the cultivation of the intellect or an acquaintance with the productions of genius and art. They are all mere conceits and vanity to those who have not travelled in them; but to those who have they are joyous, captivating, and enchanting, and as naturally fit and necessary for man as moral laws are to guide his principles and practice.

The world have progressed in these departments of truth. Many of them, as truly as we know that righteousness is the great ground of superiority, do know

that they have pleasures delicate and refined from reading the works of intellectual and imaginative men, from viewing the exquisite productions of master-minds in statuary, painting, poetry, and music, and from displays of wit and fancy, of which the educated mind alone can see the point and intensity. This part of their nature is awake. To them the Gospel truths look mean and scanty, because they do not, they think, treat prominently enough on facts so pleasurable and so true to them. They have yet to find that there are other branches of delight untrodden and unfelt—hopes and emotions glowing with life and progress, which they know nothing about. But just as true as this is to them, to others who have not yet trod the paths of refinement there still exists a great and true department of real life untasted and unknown.

Associated with these refinements of the mind, the person, or the behaviour, there is often manifested much that is despicable, vain, and empty in those who have made the most progress in them, simply because they have struck but the one string. They have neglected the moral part of their nature, which ought to have been refined and attended to at the same time as (if not before) their language, their persons, or their intellects. But the hypocrisy, vanity, or emptiness of those who have studied and excelled in these outward departments proves nothing more against their refinement than the cant and hypocrisy often mixed up with the higher laws of the Gospel by professed believers proves against those principles. Both departments of true progress have been abused and disfigured by the ridiculous and inconsistent conduct of their real as well as professed friends. Both, therefore, have to labour against the prejudice of those who have not tried them on that account; for, both in and out of the Church, there are many who will mix up and confound principles with those who profess them.

Strip these two great departments of Godlike progress—namely, *heart* refinement and *mind* refinement, from the errors, vanities, and follies more or less found in their company, and they form the two halves of that complete science which all must sooner or later master, if they are determined to see the day when they shall "fill the measure of their creation" and be "filled with truth."

THE GATHERING.

BY ELDER WILLIAM BAYLISS.

Why do the Saints gather to America? Why can they not be saved in their own land?

These are questions often asked by those who do not understand the Gospel of our Lord Jesus Christ. Neither can they have read or studied the Scriptures much. If they have, they have been void of the Spirit of God to guide them. It is evident that if the present generation of Christians (so called) were in possession of the same Spirit, and consequently the same knowledge as the ancient Saints possessed, this question would never be asked; for it would, like all other principles of the Gospel, be perfectly understood. We can scarcely turn over a page in the Old or New Testament without our eyes meeting some important passage concerning this doctrine.

Thus it plainly proves that, although the present Christian world may have read and studied much, they understand but very little. Hence we see the absolute necessity of every person's having the Holy Ghost to assist him in all his studies, that by its Divine influence he may form correct ideas of the doctrines of life and salvation.

Let us now give a few reasons why we believe in and practise the doctrine of the gathering, which is, perhaps, of all others, the most important. But some may say—How shall we prove that the gathering of the Saints is by the command of God? Scriptural evidence can be brought to prove that God ever intended his people to leave the lands of their nativity and gather to some place or places which his Prophets should point out.

Arguments are brought forth to prove

the fallacy of such a doctrine being taught to the children of men. These arguments are chiefly based upon the idea that God, being omnipresent and omnipotent, can save his people as well in one place as in another. So he could, if it suited and agreed with his purposes. But we discover that God has an object in view, and that is the salvation of his covenant people, temporally and spiritually. This could not be effected while they remained in a scattered condition, any more than he could have saved the children of Israel while they remained in Egypt.

It is very clear from what the ancient Prophets and Apostles have said, as well as from the words of the Saviour, that the Almighty fully intended at some period to establish his kingdom on the earth. They have informed us in the most positive manner that in the last days the mountain of the Lord's house should be established in the tops of the mountains and be exalted above the hills, and that people of all nations should flow unto it; and that the Lord would set his hand again the second time to recover the remnant of his people from the four corners of the earth and the islands of the sea; also that in bringing about such a mighty gathering, he would display his power in such a manner that all mankind would be astonished, insomuch that all he had done in delivering Israel from Egyptian bondage and in driving out the inhabitants of the land of Canaan, although accompanied by such mighty power, would sink into forgetfulness when compared with the gathering of the last days.

Several Prophets have also written on the same subject in the Book of Mormon, and declared that in the last days the Lord will proceed to gather together his Saints from the distant portions of the earth, and bring them to the land of their inheritance, and there establish them for evermore; that *there* should be Zion, even the pure in heart, and there the New Jerusalem should be built up; and that when the kingdom should be finally established in their midst and the heavens should again reveal his Son Jesus Christ, the second advent of the Messiah should take place; for, said the Prophet, the Redeemer shall come to Zion and from thence to Jerusalem.

Admitting these sayings to be true, the question is again asked by some—How shall we know when his work will commence, or whom the Lord will choose to bring it about? We answer—As the Lord is an unchangeable being, we may expect that he will employ the same kind of means that he has done formerly—that he will call forth a Prophet and send him forth clothed with authority to the nations of the earth, calling upon them to repent and obey the Gospel, and then gather together to the place or places appointed.

This he has done; for in the year 1820 the Lord called upon Joseph Smith in America and informed him that the set time had come to build up Zion, and that he was about to set up his kingdom on the earth for the last time, never more to be thrown down; also that he (Joseph) was the individual he had chosen as the instrument for laying the foundation thereof, and that America was the land where his kingdom should be established.

We thus find the following revelation given in the Book of Doctrine and Covenant, sec. 10, par. 2. Speaking to the Presidency of the Church, he says—"Ye are called to bring to pass the gathering of my elect; for mine elect hear my voice and harden not their hearts. Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land" (America). See context.

Again: In sec. 98, par. 5, he calls upon the Saints and informs them that it is his will that all who call upon his name and worship according to his everlasting Gospel should gather together and stand in holy places, for that he was about to reveal himself to all flesh.

And again: In sec. 108, he calls upon the Saints in the most solemn manner to sanctify themselves and gather in from the four corners of the earth unto the land of Zion.

From the foregoing citations, gathered from the Old and New Testaments, Book of Mormon, and Doctrine and Covenants, we can see that the doctrine of the gathering is a scriptural one, backed up by ancient and modern Prophets, and consequently becomes part of the salvation of the Saints.

We also learn the important fact that now is the time for the work to commence, that America is the place for the Saints to gather unto, and that Joseph Smith was the person whom the Lord has chosen to commence the same, or to lay the foundation of the kingdom; so-

that all doubts and uncertainty are now removed from the minds of true believers, and a firm foundation is being laid for all mankind to build upon. "If any man will do his will," says the Saviour, "he shall know of the doctrine whether it be of God, or whether I speak of myself." The same privilege is held out by Joseph Smith and the Apostles of the Church of Jesus Christ of Latter-day Saints. And we now call upon all mankind to put away their follies, forsake the traditions of their forefathers, and at once receive and obey the Gospel as revealed by Joseph Smith, and gather to the land of Zion, and thus secure their salvation; for the wrath of the Almighty is kindled against the nations of the earth who have shed the blood of Prophets and Saints; and he has decreed that a consumption shall overtake them.

We also see the necessity for all the Saints to improve their day of opportunities and exert themselve to the utmost to bring to bear every faculty of their minds to carry out this most desirable object; for the Lord has declared that it is his will that *all* should gather, except those who are commanded to tarry. Therefore all who neglect to do so will come under condemnation.

The Prophets and Apostles of this dispensation and the Elders sent by them have been crying long and loud, from the time Joseph Smith received his mission until now, for the Saints to gather to the land of Zion. They have laid plans and devised means for their deliverance; and if those means are promptly carried out, they will work out the deliverance of every faithful Saint, and they will be able to gather to the land of Zion and assist with their means to build up the kingdom of God on the earth; which kingdom he has declared shall never be thrown down nor given to another people, but the Saints shall possess it for ever and ever.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 635.)

[July, 1843.]

Wednesday, 28th. At an hour before daybreak, passed Pekin, and the *Chicago Belle* aground in an island chute. When she saw us coming, she backed her starboard wheel and blocked up the passage.

When the pilot of the *Maid* came near, he stopped his engine and hailed them with his speaking trumpet, requesting a passage. They inquired, 'What boat is that?' and were told, *The Maid of Iowa.* They replied, 'You cannot pass, and we will see you all d——d and in hell first.' The pilot saw a little opening in the willows of about twelve feet wide on her left, and signalled for the engineer to put on all steam, and drove her through this narrow channel and a small tow head about fifteen rods, tearing the willows down on each side with the guards and wheelhouse, the captain crying out all the time, 'Stop her!—stop her! For God's sake, stop her! You will smash the boat in pieces!'

When the boat had headed round the *Belle*, and was once more in deep water, the pilot stopped the engine and asked the captain, 'What is the matter?' The captain was afraid, and said, 'My God, will you smash the boat to pieces?' and was answered, 'All is safe, and we will go ahead,' leaving the *Belle* still aground in the channel.

Then went to Peoria, about ten miles; found Jesse P. Harmon and Alanson Ripley, who had come from the horsemen with an express instructing the company to proceed to the mouth of Fox River. We took them on board and proceeded on our way.

Thursday, 29th. Arrived at Peru at ten, a.m. There met William F. Lane with an express from C. C. Rich, purporting that the company who had Joseph in charge had started from Fox River for Shokoquon, destined to run him through the Iowa Territory by that route, and then into Missouri, as they had learned their way by the Illinois river was blocked up by the *Maid of Iowa*, and for the boat and company to return to Quincy, and there await further orders. We immediately turned round, and on arriving at the mouth of Spoon River, landed Ripley and Harmon, with instructions to pursue their journey by land to Nauvoo.

About one, p.m., again overhauled the *Chicago Belle* at the Grand Pass while they were wooding. They hailed us to inquire 'If old Jo was on board,' and were answered, 'It is none of your business,' when another man on the hurricane deck of the *Belle* shouted, 'Hurrah, hurrah for old Jo Smith!'

We continued our journey, and again arrived at the Mississippi at nine, p.m. In rounding to, broke the tiller rope and came to an anchor; repaired the same, and then continued up the Mississippi.

Arrived at the island below Quincy about eight, p.m., on Friday, 30th, when John Taylor, Jonathan Dunham, Dan Jones, George W. Langley, and Daniel M. Burbanks took the yawl and went up to Quincy to learn the news and see if there was any excitement. They found all peace, then returned to the boat, got up steam, and went up to Quincy, landing about midnight.

Saturday, July 1st. About eight, a.m., left Quincy, after steaming about eight miles. Sidney Roberts and another messenger came in a skiff with a letter from Hyrum, saying that Joseph had arrived in Nauvoo, and was going to be tried before the Municipal Court, and for us to hurry home as quick as possible.

On reaching Keokuk, the engineer, Benjamin Orum (who was not a member of the Church) got dead drunk, when the first pilot turned engineer, and the second pilot took the wheel and run the boat over the rapids to Nauvoo.'

Colonel Markham returned from Carthage in the evening, and reported that on his arriving at Carthage, he found that Reynolds and Wilson had filed their affidavits, that he (Markham) had with armed force taken me out of their hands at the head of Elleston Grove, and that they had also got up a petition, which was signed by the inhabitants of Carthage, and sent it to Governor Ford by the hands of Reynolds and Wilson, requesting him to raise a *posse comitatus*, and they would come to Nauvoo and take me. They were to start by the mail early this morning; and Markham requested Jacob Backenstos to go with the mail to Governor Ford and request him to suspend all proceedings until documents would be got to show the true state of the case.

On going to the stage proprietor, he engaged and paid for a passage for one man. On their finding who was going, Reynolds and Wilson objected to his going; and that objection was accepted by the stage proprietor, although he had received the passage money. He then hired a horse from Mr. Hamilton for him to ride."

Monday, 3rd. I directed the Twelve Apostles to call a Special Conference to choose Elders to go into the different counties of Illinois to preach the Gospel and disabuse the public mind with regard to my arrest.

Elders B. Young, O. Hyde, P. P. Pratt, John Taylor, George A. Smith, Wilford Woodruff, and Willard Richards met at the Grove with the Elders, and it was decided that the following Elders go on a special mission to the following counties in the State of Illinois:—

Elijah Reed and Jesse Hitchcock, Adams and Pike.
Salmon Warner and Jeremiah Curtis, Calhoun and Jersey.
Erastus H. Derby, Orson Hyde, and G. J. Adams, Lee.
Charles C. Rich and Harvey Green, La Salle and De Calb.
Levi Richards, Luther A. Jones, and E. Robinson, Joe Davies.
John Murdock, Vermillion.
Daniel Avery, Schnyder.
Zebedee Coltrin, McDonough.
Truman Gillet, Benjamin Brown, and Jesse W. Crosby, Cook.
Graham Coltrin, Fulton.
John L. Butler, Hamilton.
David Lewis, Wayne.
James Twist, Bureau.
G. P. Dykes and Samuel Brown, St. Clair.
Pardon Webb, Will.
E. M. Webb, Grundy.
Simeon Dunn, Warren.
H. S. Eldredge, Mason.
Thomas Dobson, Tazwell.
Cyrus Canfield, Menard.
Jared Carter, Morgan.
Samuel James and J. C. Wright, Scott.
Luman H. Calkins, White.
J. M. King, Mercer.
Daniel Allen, Rock Island.
U. C. Nickerson, Henry.
Alfred Brown, Putnam.
Priddy Meeks, McCoupin.
Abel Butterfield and J. H. Vanatta, Winnebage.
William Nelson, Iroquois.
Samuel Russell, Boone.
Levi Stewart, Franklin.
William Meeks, Green.
W. B. Brink and George Chamberlin, Sangamon.
Jacob Wiley, Edwards.
William S. Covet, Stark.
M. F. Bartlett and Melvin Wilbur, Bond.
John Outhouse, Alexander.
Cheney G. Van Buren, Brown.
James Carroll, Carroll.
David Jones, Fayette.
John Lowry, Munroe.
Urban V. Stewart, Williamson.
James McFate, Montgomery.
L. O. Littlefield, Clinton.
Elisha H. Groves, Madison.
Theodore Curtis, Cass.
Samuel Keele, Jefferson.
James Hale, Washington.

George W. Thatcher and John A. Forgeus, Hancock.
Jacob H. Butterfield, Henderson.
George Middah, Clay.
James M. Munroe, Crawford.
Ezra Chase, Coles.
Jesse Chase, Edgar.
Amos Lewell, Clark.
John Miller, Whitesides.
William Martin, Christian.
Reuben Parkhurst, De Witt.
John Keele, Perry.
George W. Langley, Johnson.
James M. Henderson, Gallatin.
James W. Cummings, Randolph.
John Workman, Shelby.
Elijah Fordham, Knox.
George W. Pitkin and John Wakefield, Peoria.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 8, 1859.

THE WORK TO BE DONE.—We have never believed that the work of God among the nations had nearly reached its completion. It is true that God will cut his work short in righteousness and rapidly bring to pass his purposes. His elect must be ingathered to the fold and Israel gathered home to Zion and Jerusalem in this dispensation. Neither must there be a tarrying or slumbering among the Saints, nor a neglect of God's fatherly invitation as well as command embodied in the prophetic language of John the Revelator—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This we have realized, and are strongly impressed with the assurance that when the work of the last days is completed, it will be not only marvellous in its immensity, but also marvellous for its rapidity.

God will indeed cut his Latter-day Work short in righteousness. But it by no reasoning follows that he will cut his work off abruptly and close it before it has scarcely begun. If the work of God among the nations was nearly completed and all the elect gathered out, though it would certainly be marvellous for its speedy termination, it would not answer to our idea of its marvellous extensiveness. Indeed, we should rather marvel that a work of such professed magnitude was destined to amount to so little—marvel that the work which has been the theme of all God's holy Prophets since the world began had reached no grander consummation—marvel that the vision which was so glorious and broad had lost so much in its fulfilment. It would in such a case answer to the old fable concerning the mountain in labour bringing forth a mouse. But the work of the last days has a broader meaning to our minds; and though we believe that it will be cut short in righteousness and be marvellous for its rapidity, we also believe that it will be marvellous in its magnitude, thorough in its operations, and really complete at its termination. Instead of its being now nearly completed among the nations, it is scarcely commenced; instead of the greater part of its operations and missions and influences and bearings over the world having been manifested, comparatively but little thereof has appeared; and instead of all being nearly accomplished, not a hundredth part of that all is accomplished. As yet there have been little more than a few preparatory operations of the Priesthood among the nations—a few of the developments of infancy, that shall scarcely be remembered in the presence of the greater developments which our manhood will bring forth.

Some of the brethren, not realizing the amount of work to be done, finished it in their own minds years ago. They have seemed almost as impatient as our enemies for the end of "Mormonism" to come, though of course they have given a different meaning to that end, and expected it to be as good as they desired it to be near. Perhaps many have already thought that "the Lord delayeth his coming." The fact is, society and religious communities, like men and women, have their infancy, youth, manhood, and and ages of ripe maturity and sage experience. Let us in our infancy possess twelve pence, and to our infant minds the sum is magnified into a mine of wealth: give us but a garden plot, and to our childish imaginations it is exaggerated into a little wor ld. Then in youth we are impatient and want to gallop through life, and think the years so long, and could cry because manhood seems so long coming. But when we reach that manhood, we realize a wonderful difference. The infant's mine of wealth will not even suffice for the wants of a few hours: the garden-plot becomes a little spot of ground that we can measure with a few strides, and which can no longer command attention, much less emotion, other than that which perhaps the remembrance of youth brings up. Ambitious minds in manhood grasp the acres and the cities and the nations; and there have been and there are those who would find even a world too little for their grasp. Life in our middle age no longer seems too long. It is short enough, without galloping through it; and those who have marked out great purposes to accomplish find life at its longest not too much for the performance of their work. So it is with the Church, and so it has been in the growth of the world. So it was with the Prophets and Saints of old; and there is plenty of proof, in the record of their expectations and visions of the work which God would perform, that they anticipated the consummation thereof and the day of rest and reward of the Saints thousands of years ago, and that at first even those in the Apostolic age expected the end near and the work of Christ almost completed. Doubtless the Latter-day Saints are not exempt from this common experience, but answer to the same general laws. The Latter-day Work has its infancy; and the Saints have their infancy as a community, as well as having a natural infancy. In the infancy of the Church, doubtless we thought and talked and acted as children spiritually, and perhaps oftentimes compressed the whole work and doings of the millennium into a few years; and, almost before the stupendous Latter-day Work had begun, longed for it to be closed and the Lord to make his appearance. But as the infancy of the Church passes away and the spiritual manhood and sage experience come over the Saints, we begin to realize that the garden-plot of our spiritual infancy is not the great world which God's Latter-day Work is destined to embrace,—that his work upon the earth and among the nations is only just begun, rather than almost finished,—that, accomplish it however fast we may, and travel however rapidly the kingdom may towards its marvellous destiny, the time for fulfilment is at the longest short enough; and it will be found that the Lord will have cut his work short in righteousness. Let us hope that it will not reach this short cutting off before the Saints have completed their part of the work, and that the harvest will not come and pass before we have planted and fostered and individually reaped our crops.

It was the privilege of the ancient Saints to see the vision of the great Latter-day Work, rather than to take part in its fulfilment in their day; and such being the case, coupled with the fact that their paths were not among beds of roses, it seems providential that they saw the glory and finishing of the work and the day of rest and reward in glowing vision, and not so much the hard working out and the immensity of work to be accomplished before the end will come and the dominion be given to the Saints. But with us, the Latter-day Saints, to whom is given the accomplishing of the Latter-day Work and the making of the visions of the ancients realities, it becomes very necessary that we should realize the greatness of the work to be performed, how much thereof is done, and how much yet remains to be done. The Church and this Mission also are passing into some of the first stages of manhood, and we begin to realize that the work of God among the nations as well as in Zion is not near being finished, and that though there has been very much accomplished in so short a time as to be without parallel, there is yet immensely more to be done, both among the nations and with Zion in her growth to nationality and her course towards dominant power upon the earth. We are persuaded that but few have realized God's great

design in relation to foreign missions, and how thorough and wonderful his operations will be, both specially and generally, among the nations, especially those of Europe, before the work is finished. But few have realized how much yet remains to be done in the British Isles, in Scandinavia, in Germany, and indeed wherever the races kindred with those in these countries are found. It is becoming evident, however, to the Saints generally that the work of God in Europe is only just beginning, and that the work to be done is immense. This is greatly to our advantage, and presages success and durability; for as we grow to fully realize the work given to be done, we shall spread ourselves out to do it; and instead of imagining the Mission broken up, we shall seek to establish its foundations firmer and make its superstructure more massive and valuable.

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Concluded from page 640.)

We entered the house, where we found Jane, the eldest daughter, busily engaged in domestic affairs. She informed us that her mother had gone into the town, and that she intended to call in for sister Discerner.

"I am glad of that," observed our host; "for now you need not be so particular, Elder D., in being home by half-past ten."

"No," I added; "we need not now be so particular to time. Elder D. and sister can re-arrange, and I shall be relieved of the necessity, as an author, to take home my principal character in time to keep his word.

Sister Jane led us into the sitting-room which she had so comfortably prepared, and then retired. We were soon cosily seated on each side of the newly-lighted fire, Elder D. and myself on one side, and brothers Capacity and Merryheart opposite.

"Now, brethren," said our host, "let us continue our subject."

In my associations with Elder D., my bosom friend, I have observed a remarkable psychological peculiarity. When some interruption has broken our conversation, I have known him to return to the thread of the subject hours and even days afterwards, just as though no interruption had taken place. This peculiarity will be seen in his now taking up the thread of our interrupted conversation and addressing me with a direct

"Yes, Edward, to open a field for the enterprise, energies, and talents of the Saints and to find employment for their labour is to the direct interest of the whole community. Every effort which organized society makes towards such ends, with all means, movements, and operations having such results, is like investing so much capital for the public good; and not only is the good of that society generally thereby reached, but the individual good is also reached. Directing and enterprising minds find in a broad open field of industry opportunities to distinguish themselves and become leaders in social and national enterprise and prosperity, while the labour and skill of mechanics and workers generally find work and its reward."

I then gave the following summary:—

"The opening of this field for our enterprise in Utah, the finding a market for all the energies, talents, experience, and labour of the Saints, and the establishment and prosperity of every branch of industry and activity belonging to the agricultural, manufacturing, and commercial interests, we might view thus: On the first side of the good, we see the consumers, wearers, and users supplied, and of course the whole community partaking of that side of the good; and on the other side, we see the labour employed and rewarded, a field opened for enterprise and industry, opportunities given to talent, a high road made for perseverance, and places of social responsibility erected for presiding ability. The results of all this leading to the growth and destiny of Zion are more than we can estimate, and the good of every indi-

vidual who shall share in that destiny will be reached in a thousand ways. Though the Saints abroad and the unconverted as well as the unborn of Israel are not at present numbered among Utah's consumers, yet on the side of good to which the employment of labour and the operations and results of industry belong *all* Saints will share, both collectively and individually, while out of these operations and results Zion will grow powerful, wealthy, and generally prosperous. It is thus, brethren, that the case stands; and in this view we may consider the European Saints making efforts towards these ends in the movement that they have been making for the benefit of home manufactures and internal growths of Zion. And seeing that in making these efforts they have been helping on the good of her consumers, &c., on the one hand, and of her producers, &c., on the other, I am right in saying that they have been investing so much capital, which will be ever compounding."

"That will do, brother Visitor. We will receive your summary statement of our case," remarked brother Capacity.

"Much more, however, observed Elder D., could be said on the superior wants of labour and the necessities and conditions of social organization; but we cannot go into it further now."

Brother Capacity at this point reflectively added—

"I have reflected much upon the subject of industry in relation to the growth of Zion, and felt the wants of labour and the necessity for the Saints being active in every branch of industry connected with the building up of the kingdom. I have expected and longed to see the day when manufactories shall rise up in all the settlements of the Saints, and the hum of manufacturing industry spread throughout their land. In my anticipations I have also seen those settlements of the Saints destined to spring up all over the land of Zion, linked and intersected with iron roads, over which powerful engines shall dash, puffing along with their burdens of raw material for the purposes of industry, or bearing the produce of that industry, or harnessed to carriages crowded with Zion's children, and visitors who shall come to see her glory and witness the wonderful works of her industrious enterprising sons. Nor did I leave out of my view the electric messengers, nor see the kingdom in a hundred years hence without shipping or without any of the good belongings of civilization. Now, when I reflected upon such subjects, I invariably came to this conclusion: Before Zion can possess all these belongings of a high civilization, and in order that she may reach her destiny, the Saints must become, in their own land, not only a prosperous agricultural people, but also active in the many branches of manufacturing industry, and enterprising especially in the field of internal commerce. If I asked myself the questions, Who is it that build cities and those establishments of industry where clothing and a thousand other things which society use are made? —who is it that create and produce all those things for consumption and use?—who is it that construct railroads and weave the electric nerve-work for the transmission of thought?—who is it that build shipping to sail in every sea?—who is it that produce nearly all the belongings of a glorious civilization? the answer to all these questions is, Those who create and produce all this must be a creative, manufacturing, and commercial people. Such being the case, then, I could not but conclude that, in order for the kingdom to be built up and Zion to reach her glory and destiny, the Saints must become wonder-workers in manufacturing industry, and vigorous in commercial and general enterprise."

"You are right, Capacity," observed Elder D. "Those wonderful creations of industry to which you have referred, and those things of usefulness, with nearly all the belongings of a high civilization, grow out of a manufacturing and commercial people."

"I dare say," resumed brother Capacity, "my mind was led to such reflections from my position as manager of Prosperous Factory; for, having hundreds of men to direct and employ, I soon felt the wants of labour. Indeed, I felt these wants even before I felt the wants of the consumers, wearers, and users; but the events of the last few years have also strongly shown how necessary it is that the Saints should supply themselves and Zion become self-dependent."

"I am becoming a firm believer," said Merryheart, "that the Lord has been giving the Saints some very useful, though very severe lessons. Let me see! Ever since they have been hid up in the moun-

tains, Brigham and Heber have been urging them to build storehouses and fill them with grain, and not squander it, nor sell it to the Gentile speculators. Then they have been urging them to manufacture for themselves, and their sermons are full of such practical matters. Well the lessons have been applied and illustrated! Let me see! Famine, a Utah expedition, and an exodus! Capital teachers! Hope we can do without any more of them, though! The burnt child don't like fire."

"I wish," replied Elder D., "that the Saints could more rapidly understand their lessons: Brigham is very great in social philosophy, and his policy is very broad. The faster the Saints can understand him and his philosophy, the faster will the kingdom grow."

After a moment's pause, he continued—

"Let home manufacturing operations be thoroughly established in Utah—let our enterprising empire-founding American brethren be vigorously backed by the tens of thousands of European, and especially British Saints, all working in their own branches of industry where they can do the most for the kingdom, and in ten years from that time the Saints will not only be the wonder of the world, but their doings will be wonderful even to themselves."

A few minutes before this, we heard sisters Capacity and Discerner enter; and from certain savoury indications, we became aware that supper was ready. We then entered the kitchen, and very agreeably spent an hour; after which, Elder D. and wife, accompanied by myself, returned to his home, where it was arranged that I was to sleep.

RELIGIOUS LIBERTY IN SWEDEN.

(*From the Liverpool Daily Post.*)

The Rev. George Scott, of this town, has given, through the *Daily News*, a translation of the new projects of law prepared by the Government of Sweden, to be laid before the approaching meeting of the Diet, granting a measure, though not a full one, of religious liberty. The proposed laws, by greater completeness and more careful examination, are looked upon as a great improvement on the proposal made to the last Diet. All the old laws affecting religious liberty are to be repealed, so that everything affecting the subject of religion will be found in one place. The following is the substance of the numerous sections of the two projects of law:—If the adherents of Christian confessions of another than the Evangelical Lutheran faith wish to form themselves into a church, they shall make application to the King, stating their confession of faith and church order. Should the King assent, the community shall possess the right of free religious exercise within the limits prescribed by law and morality, but only within the recognized premises of such community. An obligation rests on the administrator of the religious community to keep carefully the lists prescribed by the King, and to present at the Governor's Office a register of church members, and of marriages celebrated in the church, and of births and deaths. Fines varying from 20 to 300 rix-dollars may be imposed for non-compliance, or imprisonment. The churches are to be open to the public authorities. No orders of monks or nuns are permitted, nor yet the erection of any cloister. The churches of other confessions are not permitted to obtain possession of landed property in Sweden; but the religious communities authorized may be allowed, with the royal sanction, to acquire the possession of the land necessary for their church or burying-ground. Schools are not allowed to be opened by the adherents of other confessions for others than of their own confession. The banns of marriage, although both parties belong to another confession of faith, shall be published in the Swedish parish church, where the bride resides. The marriage ceremony, where both parties belong to a sanctioned religious community, may be performed according to the usage of this community; but if one party only belongs to such community, the marriage shall be performed by a Swedish clergyman. Children born of married parents who both belong to another permitted religious community may be educated in the creed held by such parents. If only one of the parents is a member of such community, then the child, if the father belongs to the Swedish Church, shall be trained up in the Evangelical Lutheran doctrine. If the mother is a Lutheran, and a

written agreement respecting the training of children has been entered into before marriage, and exhibited to the Governor of the city or province, this must be observed; if no such agreement has been executed, the father may have the child educated according to the creed he professes. Illegitimate children receiving support from public funds shall be educated in the Lutheran doctrine, although the parents may belong to other permitted confessions. The prescribed fees for special church services cannot be claimed from the adherents of other authorized communities, unless the service has been requested by them. With the limitations and exceptions prescribed by the constitution or by this statute, no distinction shall be made in the rights and duties of Swedish citizens because of divergencies in Christian faith. Several sections are devoted to regulations as to converts from the Evangelical Lutheran doctrine, who are not to be received into other communities without formal notice having been given; and they must be above eighteen years of age. The adherents of other confessions may not participate in the treatment or decision of questions affecting the church or public education. If a person who gives notice of leaving the Swedish Church holds any public office, he shall be dismissed from the same, unless the office be of such a character that he might be appointed to it without respect to creed, and the King, or the authority appointing to such office, considers it reasonable to continue him in the same. No change is made in the laws concerning the adherents of the Mosaic faith. The fines are to be divided between the accuser and the poor. The proposed statute to alter existing laws affecting those "who embrace or spread erroneous doctrines" proposes that any one who publicly promulgates, or, to the seducing of others, otherwise spreads doctrines contrary to the Lutheran Evangelical faith, shall be punished by fine varying from 50 to 300 rix-dollars, or by imprisonment from two months to a year; but no restriction is made hereby with respect to the liberty in religious exercises and instruction granted to the adherents of other confessions than the Lutheran. If any one not a Swedish citizen has been punished under this statute, he shall not be allowed, at the expiration of the punishment, to continue in the kingdom. A translation of the Norwegian law of 1845 is also given, and in its main features it is similar to the proposed law for Sweden. Dissenters are exempted from payments to the Established Church and its officers; but tithes and the contributions or taxes attached to the property in their possession must be paid. Dissenters, however, have to pay rates for the poor, schools, or other public institutions, and to observe the enactments concerning the Sabbath and the festivals of the Established Church.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 626.)

(From Chambers's *"Papers for the People,"* Number on *Ruined Cities of Central America,"** published in 1850.)

"There is more of melancholy in the interest attached to an inquiry into the vestiges of the past throughout America than in that connected with similar researches throughout the civilized portions of the Old World. In the latter we start from a highly-developed state of civilization to seek for the slender source whence the mighty stream has sprung; and when we have found this, we turn round with a feeling of delight and wonder to mark the blessings which it has spread as it extended. Even in cases—as, for instance, that of Etruria, which we have treated in a former number—where a great nation and a mighty civilization have ceased to occupy a place in the world, we have nevertheless the assurance that this civilization laid the germ of another which succeeded it; and that, though absorbed and superseded, it has not been fruitless or utterly lost. In America the case is different. The civilization which now flourishes in many portions of that extensive continent is in no manner connected with their past history or their ancient inhabitants. It has, on the contrary, proved the most inveterate foe of both, with contemptuous superiority leaving the first utterly unheeded, while with relentless cupidity it has persecuted the latter almost to extermination; and it is not until within a comparatively very recent period that the intruders on the soil of the New World have stopped to consider whether the history of the despised and persecuted red man might

* "Central America," throughout this extract, is used, as the author says, "as a political, not as a geographical designation."

not be worthy of some attention. That this is the case is now generally admitted; and the conclusions towards which almost all the inquiries into the early history and past civilization of the red race of America seem to tend are indeed of the utmost interest, as they lead to a strong presumption that the nations and tribes inhabiting these regions at the period of the arrival of the Spaniards were not people emerging from a state of barbarism and slowly working their way up in the social scale, but that, on the contrary, they were descendants of a more civilized race sinking gradually from the high position they had once maintained, while some of them, having outsped the others in their downward career, had already sunk into the condition of savages. These opinions have indeed but slowly gained ground, and are not as yet by any means generally entertained. So accustomed have historians hitherto been to see a movement from barbarism upwards, that when the European foot first stumbled over the vestiges of an ancient and extinct civilization in the wilds of America, speculative intellects at once set to work to find out what could have been the race that preceded the red men in the occupation of these countries, and which had probably been exterminated by them. When the Spaniards, in 1517, after twenty-five years' occupation of the West India islands—their first discoveries in the New World—landed upon the coasts of Central America, they were struck with amazement at the contrast between the state of the countries which now opened to their view and those with which they had previously become acquainted in these regions. Instead of naked and timid savages gathered together in tribes independent of and often hostile to each other, struggling for subsistence among the difficulties of uncultivated nature, and unacquainted with the simplest arts of civilized life, they here beheld populous nations living under the dominion of powerful monarchs, subject to the rule of systematic governments and established laws, skilled in arts and manufactures, enjoying all the benefits of organized society, and dwelling in cities which seemed to the dazzled eyes of the new-comers to rival in magnificence those of the Old World. The city of Mexico, situated in an extensive plain, and built partly on the banks of a large lake, and partly on several small islands on its bosom, was, at the time of the Spanish invasion, approached by artificial roads, thirty feet in width, and extending from two to three miles in length. The temples dedicated to the religious worship of the people, the palaces of the monarch, and the dwellings of persons of distinction were, according to the description of the invaders, of gigantic dimensions and magnificent structure, while the habitations of the lower orders were of the humblest character, being merely huts resembling those of the Indians of the rudest tribes. The building assigned to Cortez and his companions, when they visited as friends the monarch whose downfall they were plotting, was a house built by the father of Montezuma, spacious enough to accommodate all the Spaniards and their Indian allies. It consisted, according to the description of the former, of apartments ranged round extensive courtyards, the whole being enclosed by a stone wall with towers, which served for defence as well as ornament. The most striking architectural features in the city of Mexico were the temples; and foremost among these was the great Teocalli—that is, House of God, situated in the principal square, and one of the first destroyed by the Spaniards when they became masters of the city. This temple, which was dedicated to Tezcatlopica, the god first in rank after Teoth, the Supreme Being, and to Meriti, the god of war, consisted of a truncated pyramid formed by five terraces, ascended by broad flights of steps. The sides of the pyramid faced the four cardinal points; its base was 318 feet long, and its perpendicular height 121 feet. It was stated by the Mexicans themselves to have been built on the model of great pyramids of a similar nature, which were spread over the face of the country, and which the traditions of the people ascribed to the Toltecs, the nation from which they had received their civilization. On the truncated top of the pyramid were placed the sacrificial stone and the statues of the gods, among which those of the sun and moon were of colossal dimensions, and covered with plates of gold. Around the main building was a wall of hewn stone, ornamented with knots of serpents in bas-relief. Within the precincts of the wall, or immediately adjoining it, were the dwellings of the priests. Edifices of a similar character were represented as existing throughout Mexico and the adjoining countries; and the capital itself was said to contain no less than eight temples almost equal in size to that just described, besides two thousand of inferior dimensions.

(To be continued.)

ANTEDILUVIAN AXES.—"Captain Ashe asserts that iron axes were used in the Ohio country, in America, LONG BEFORE THE FLOOD."—*Ashe's "America."*

PASSING EVENTS.

GENERAL.—French commercial affairs are extremely dull, merchants and manufacturers living solely from hand to mouth, owing to the uncertain aspect of political affairs: letters from Havre, Bordeaux, and Marseilles mention a considerable falling off in exports: the silk markets are inactive, and wheat has advanced both in Paris and the provincial markets. The Imperial French Guards are to be increased from 40,000 to 60,000 men. The *Daily Post* of September 26th has the following:—"The Paris correspondent of the *Times* says that Cherbourg is about to be armed completely on a war footing, rifled cannon being provided for all its batteries; and asks who is France afraid of? Not England; and therefore many believe that there is one man in France that is bent upon, sooner or later, bringing about a contest which will be fraught with calamity for all engaged." Advices from Morocco announce that a body of French troops had been concentrated at Nemours: the enemy retreated after having attacked the towns of Lala, Maghrina, and Newdrowna, and set fire to the French mines at Mazig.

AMERICAN.—American papers report considerable political excitement in the States. The new treaty with Mexico commands considerable attention in political circles: for the privileges conceded to the United States they have to pay Mexico four millions of dollars, one-half of which is appropriated to the settlement of claims, and the other will be paid to President Juarez as soon as the treaty is ratified by the Senate: there has been no actual signing of the treaty, owing to one or two points being still held open for the final decision of the Government. The aspect of affairs in Mexico had not materially changed: General Degollado was concentrating the Liberal forces at Morelia and San Luis Potosi, to move upon the city of Mexico. In New York a decided mania for committing suicide prevails. A great fire had occurred at Halifax, destroying a great number of stores and other buildings, the total loss of which will probably reach a million of dollars. Religious riots are again reported. A special despatch to the *Republican* says that a party of 42 dragoons had surprised a band of 150 Indians, who were concerned in the late massacre of emigrants on the California road, and killed 20. On July 24, on Raft River, Oregon, a party of emigrants were attacked by a band of Shoshones, and six men and one woman of the emigrants killed, and six men and one woman wounded; the Indians then robbed the waggons of £1,700 in money, and drove off a large quantity of their stock.

VARIETIES.

TRUE RELIGION is made up of science and theology: the one being its natural half, and the other its revealed half.

PUNCTUATION.—The following example of mal-punctuation strongly illustrates the necessity of putting stops in their proper places:—"Cæsar entering on his head, his helmet on his feet, armed sandals on his brow, there was a cloud in his right hand, his faithful sword in his eye, an angry glare saying nothing, he sat down."

GARDENING MEMORANDA.—Mignonette is better sown in pots or boxes, that it may bloom where it is sown; but as it will be too thick, if left as it comes up, do not let the plants be nearer than three inches apart: pull all the rest up. Take especial care not to grow plants in saucers that hold water; or, if it must be done, throw out the water that drains through; for if there be ever so little, it keeps air out of the soil and rots the fine fibres of the root. The plants will at first sicken, then drop their leaves, and lastly die, if the evil be not attended to and removed. It is not of so much consequence in the case of bulbs as other plants. The everlasting flower blooms in July, and continues in flower until the winter frost cuts the plant down: the flowers, for winter nosegays, should be gathered when in the highest perfection; not all at once, but as each bloom arrives at the desired state. They should at once be suspended by their stalks. The flower is dry and perfect; but as the stems want drying a few days, they dry straight when thus treated.

A BALLOON TO CROSS THE ATLANTIC.—A certain Mr. J. Steiner, of New York, has propounded this bold experiment, in a letter addressed to the principal journals of the United States. He is of German extraction, and resides at Harrisburg, U.S. The following is his scheme:—"The balloon I would propose to use across the Atlantic would be 100 feet in diameter, and would contain 523,599 cubic feet of hydrogen gas. This would give the balloon an ascending power of 32,725 pounds. The car or boat used would